

There is an antithesis of good and evil—
 an apparent duality of control—that has been
 frankly
 recognised in many religions. Christians,
 indeed,
 are taught to believe that "the devil, as
 a roaring
 lion, walketh about seeking whom he may
 devour."
 To many men the idea of duality is
 unsatisfactory:
 it is out of accord with the desire to
 simplify—to
 discover an ultimate unifying principle—
 which
 influences modern thought. But there is
 nothing
 to show that this desire is well-founded
 : it may
 be as misleading as the notions which
 led to
 magic and witchcraft. We do not reject
 the
 distinction between positive and
 negative elec-
 tricity because we are unable to
 explain it.

From this mysterious confusion one fact
 emerges
 clearly—that in the animal world the
 course of
 evolution has promoted the growth of
 individual
 liberty. Instinct at first wields almost
 despotic
 authority over both the aims and the
 methods of
 existence : its impulses drive living
 organisms
 along certain lines of conduct; its
 directions
 minutely prescribe their itinerary. It is
 gradually
 displaced, so far as external behaviour
 is concerned, by reason, consciousness, and
 will; self-
 government is, so to speak, substituted
 for a
 tyranny. But it is left to us to discover
 how best
 to use this new constitution in shaping
 our
 behaviour to our instinctive impulses.
 An im-
 mense variety of choice is opened to us,

and we
should be distracted with this liberty
did we
retain the whole of it. The generality of
mankind
resign their privileges and are content to
be ruled,
for the most part, by imitation
(stimulated by
suggestion) or by habit. But others are
less
apathetic, and their influence may be
traced in
the gradual extension of ideas of
freedom. During